**Appendix 1-Sources of Data for the Indigenous Farmworker Study (IFS) project**

1. Sources outside the IFS:

One source used extensively was the Mexican Census that is found at this website: (http://www.inegi.org.mx/est/contenidos/espanol/sistemas/conteo2005/localidad/iter/default.asp?c=9448) The Census allowed us to check the validity of the towns of origin that we acquired in the Hometown Count done in late 2007. In addition to checking the veracity of the places, the Census allowed us to verify the population, education level, proportion indigenous speakers and many other variables about the hometown. We also used numbers from the census as a parameter in estimating population of settlers from each network. The methods for this estimate are described below. The U.S. Census was used for comparative numbers regarding the issue of crowding in housing.

Next we used a wealth of anthropological and historical literature about Oaxaca and Mexican indigenous immigration that is found in the bibliography, above. This literature was written by both U.S. and Mexican scholars. The literature was used particularly in the chapters on history (Section II) and in the health care section (VIII). In both cases original data collected by the IFS was combined with literature sources to paint as complete a picture as possible.

In addition, we used existing surveys for comparative purposes. The California Health Interview Survey (CHIS) was used as a comparison data set for the use of medical care and coverage of health insurance. With this benchmark, we could compare data we obtained for indigenous farmworkers with Californians in general.

We also used the National Agricultural Workers Survey (NAWS) that allowed us to compare a proxy for indigenous farmworkers with non-indigenous farmworkers. We chose people who originate in a few southern states to represent the indigenous farmworker population because we know that a large proportion of these southerners are indigenous while the vast majority of people from the rest of Mexico are not indigenous but rather mestizo (non-indigenous) people. Farmworkers from the states of Campeche, Chiapas, Guerrero, Oaxaca, Puebla, Tabasco, Veracruz, and Yucatan were considered a proxy for indigenous. All others (Rest of Mexico) were used as a proxy for non-indigenous. The NAWS asks people to identify their racial origin. Of those that respond with a racial category, 56% of Southerners and 11% of people from the rest of Mexico respond that they are indigenous. Although this self-identification variable may have validity issues, the fact that five times as many in the south self identify as indigenous as compared to the rest of Mexico, in our view justifies the use of southerners as a proxy for the indigenous. We recognize that the comparisons we make are diluted since neither the South nor the Rest of Mexico are purely indigenous and mestizo respectively. Comparisons were used in chapters on income and assets, on living conditions, on health care access among other places in this paper. It is likely that the contrasts shown would be even starker if somehow a ‘pure’ indigenous population could be compared to ‘pure’ non-indigenous one.

2. Indigenous Farmworker Study Sources:

As discussed in the paper, the indigenous communities are difficult to study because of the mistrust of outsiders. In light of these challenges, the IFS undertook a gradual process of building trust with the communities and devised a stepwise method of data collection. The first step was to do a count of the sending towns in the universe. A second step was to follow up with key informant in-depth interviews with leaders of a few dozen networks. Following this we visited the hometowns and daughter border settlements in Mexico to win the trust of town authorities. Next, we conducted a sit-down survey with about 40 members in each of 9 representative communities. And, finally we did interviews with service providers to acquire their point of view. Below, we detail the methods used in each step.

**a. The Hometown Count**

First we did a census-like count of hometowns of Mexican indigenous workers in California agriculture. We trained 6 indigenous-speaking California Rural Legal Assistant Community Workers to carry out the census. In addition, we trained 25 other indigenous speakers of several languages to help with the count. These others were also service workers for other agencies. They were instructed to collect information only for hometowns where an indigenous language was spoken and where some members of the community were farm workers in California. The interviewers went to social service agencies, parks, restaurants, churches, community centers, schools and other public places to find indigenous workers. Each interviewer was limited to doing one interview (count) per hometown. Since people from the same town were questioned by different interviewers some towns had more than one informant. The Hometown County collected information on the location and language of the hometown, the 3 major settlement areas in California and the name of a key informant from that town. In addition, the respondent was asked to identify three other indigenous Mexican towns with a presence in rural California. We identified networks originating in 347 Mexican localities across California, which included population estimates to identify the size and distribution of the universe in California. In addition, we collected the names of another 151 towns where we did not get population estimates.

The interviewers worked in most of the major settlement areas including the areas near San Diego, Ventura, Santa Maria, Salinas, Santa Rosa, Bakersfield, Arvin-Lamont, Taft, Visalia, Fresno, Madera and Merced. A discussion of the population estimate for 342 of these Mexican towns is included below.

**b. Community Sample- The Survey of Key Informants (SKI)**

Our next activity was to do interviews with community representatives from 67 sending towns, in order to get more in-depth information from which we could narrow our search for representative case study communities and deepen our understanding of indigenous farmworker migration. In the winter and spring of 2007-2008, the IFS chose 67 representative towns including the major language groups, places of origin and

destinations in California and did a ***Survey of Key Informants*** with a representative (or two) of each community. They were done in all the major settlement areas of rural California. For these interviews, the interviews were conducted by a lead interviewer (i.e. Rick Mines, Sandra Nichols and Anna Garcia) accompanied by an indigenous-speaking co-interviewer. The survey gathered community level data from the community leaders about jobs, U.S. and Mexican migration destinations (including the periods of outflows), and use of services by the network and the importance of community institutions.

### c. Choice of Communities for the case studies and visits to Mexico.

The next step was for the three lead interviewers (Mines, Nichols and Garcia) to visit first the border settlement areas and then the hometowns of prospective case study areas. Working from the list of the 67 towns for which deeper data were available from the Survey of Key Informants, the IFS staff selected 15 promising towns that were representative of the major sending and receiving areas. The staff used various factors to choose representative towns. The towns were chosen to include new, intermediate and settled communities. They included a variety of sending areas and included all the different receiving areas and crop types in California.

The three lead interviewers divided up the locations to visit in Baja California, Michoacán, Guerrero and Oaxaca. In each case, they attempted to get permission from the hometown authorities to conduct a survey of their *paisanos* in California. In 9 of the towns, representing two states (Oaxaca and Guerrero), four languages (Zapoteco, Mixteco, Triqui and Chatino), and a distribution across all the California receiving areas, a rapport was established with the authorities and community members. These nine towns were chosen for the final survey.

### d. The Indigenous Communities Survey (ICS)

From July to December, 2008, a detailed sit-down survey in the nine communities was carried out. The survey gathered information about demography of the family, migration history of the respondent, housing arrangements, employment conditions and health care utilization. The survey used universe lists (as best as could be obtained) of all people from the town living in California agricultural areas. Then, a selection technique was instituted for each town to include representative proportions of men and women, of old and young, of the unmarried, and of people with spouses and families in Mexico and those with their families in the United States. This procedure guarantees a representative distribution of interviewees. We did an average of over 40 interviews per community and collected 400 interviews in total.

*Selection of Interviewees:*

The selection process of the interviewees was originally planned as a random process but in practice this proved impossible to achieve. The suspicion in the community allowed only for a systematic representative sample but not a random selection process. First, we

collected for each of the nine towns (and for other towns not in the final selection) universe lists of all the households in California from each town. These lists were collected both in Mexico and California by a constant gathering and checking of names on the list by the interviewers. The universe list included gender, age, and location of spouse, and town of residence in California.

The interviewers were given detailed instructions about how to use the interview list. They were allowed to snowball (in a limited way) through the list by obtaining the recommendation of one interviewee to gain access to the next interviewee. There were systematic restrictions and guidelines to this method. The interviewers were required to not go beyond 5 referrals from one starting (or referral) point. Afterwards, they had to return to the list and start over again. All interviewees, of course, were required to have been raised in the hometown (one of the nine) which was the focus of the interviewer. Interviewers focused on interviewees of one town only until they finished all the interviews from that town. All interviewees had to be 16 years of age or older. No two interviewees could be from the same nuclear family. They could be adult siblings but not from the same family budgetary unit. Since there were at times families from the same village living together at the same address, the interviewers had to be extremely careful not to interview two people from the same budgetary unit at a given address. Recall that at times siblings each with their own family and budgetary unit lived at the same address. These siblings could both be eligible for the survey if they met the target criteria explained below.

In order to assure a representative selection from each community, a detailed Criteria Target Chart was established for each community. The lead interviewers (Mines, Nichols, and Garcia) managed these charts so that a representative sample could be guaranteed. Overlapping targets were designed for each community so that the proper proportion of old and young, men and women and unaccompanied and accompanied spouses and single interviewees were included. The proportions were calculated from the universe list for each community. The interviewees had to constantly refer back to their Criteria Target Chart to make sure that the targets were achieved for each community.

| **Target Criteria Chart**: Community of 200 with a sample of 50. | | |
|---|---|---|
| **Numbers: Criteria 1a y 1b total 100% (married, place of spouse)** | | |
| | Women | Men |
| Married with spouse in home | 20 | 12 |
| Married with spouse in hometown | 1 | 7 |
| Single living with parent | 1 | 4 |
| Single and independent | 4 | 1 |
| total | 25 | 25 |
| **Criteria 2 total 100% (age)** | | |
| 16-24 | 10 | |
| 25-39 | 30 | |
| 40+ | 10 | |
| total | 50 | |

You can see in the chart above that 50 interviewees will be chosen for this town. Half will be women and half men. Among the women, 20 will be living with their husbands

in the United States, one will have her husband in the Mexican hometown, one will be living with her father, and four will be living independently in California. For the men, more will be men whose wives are in Mexico. Overall, ten will be in the youngest category, 30 in the middle age category and 10 in the oldest age category. The supervisors kept a strict control so that the interviewers stayed faithful to their Target Criteria Charts. Depending on the universe list of the hometown the criteria showed slight variations in categories.

It should be noted that a detailed coding scheme was created to allow the data analyst to avoid double counting any individual. At the time of analysis, a special data set was created with 345 addresses (encompassing 400 households) and a review of each individual on the lists was undertaken to assure that no duplication occurred.

### e. Provider Interviews

Finally, during the winter of 2008-2009 and spring of 2009, we conducted provider interviews in seven of the indigenous settlement areas and some at the California State level. In total, 47 interviews were done with doctors, nurses, community workers, health advocates, administrators of programs, and directors of agencies. The protocols were administered in an open ended manner. However, the background of the interviewee and the experiences and attitudes were recorded. Special attention was given to the challenges and successes achieved by the interviewees with their indigenous clients.

## Appendix II. The Network Approach to data gathering and Analysis

In Section III in the paper above, we introduced the Network Approach in some detail and described some of the traits as they apply to our nine case study communities. Below, we provide a detailed juxtaposition of the nine communities so that providers and community leaders can be armed with evaluation methods for distinguishing among hometown networks.

### *A. A Systematic Comparison of Nine Communities*

Again, the migration traits of immigrant networks are closely related to the age of the network (median year of arrival) but other factors are equally important. We have grouped these other factors into four main issues. Listed in Table B-1, these are: time spent in the United States, whether nuclear family is in the Mexico, cultural assimilation back in Mexico to the larger society, and assets held in California.

For each factor, we have devised measures of 'network maturity' that we can use in comparing the nine hometown networks with precision. By explaining how these nine communities compare across these factors, we hope to communicate to the reader how to apply the same principals of examination to any of the large universe of hundreds of these hometown networks that one confronts in California.

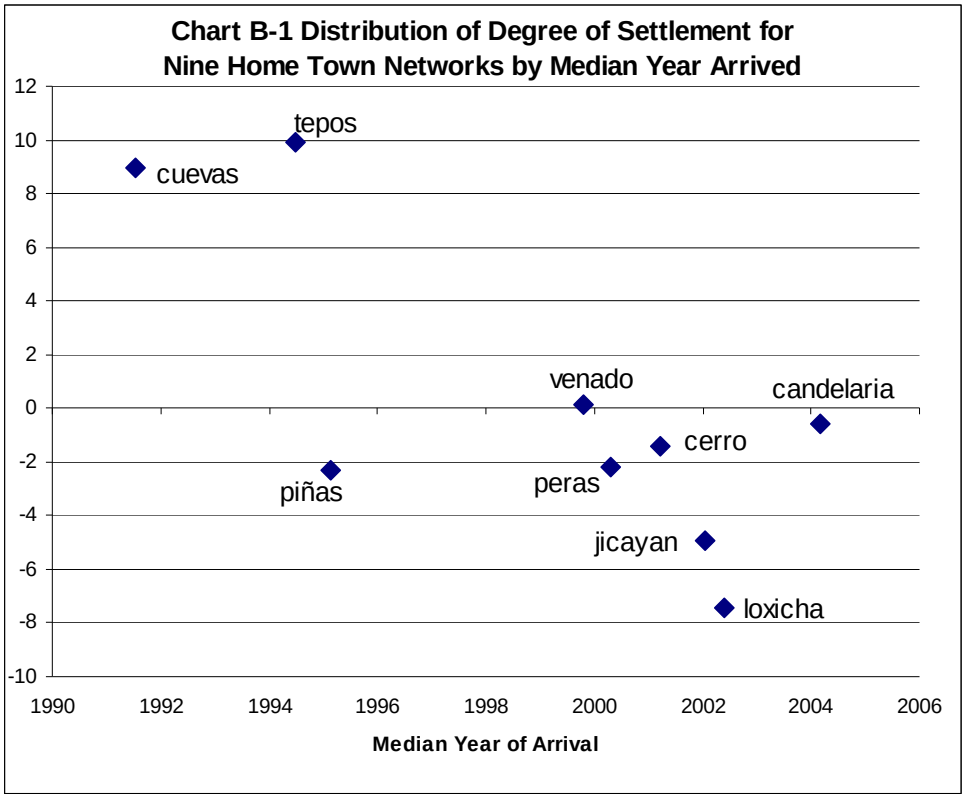
Table B-1. Ways to Compare Indigenous Immigrant Networks

| | |
|---|---|
| *Time spent in the US* | |
| median age | Percent of adult life spent in Mexico |
| *Whether the nuclear family is in Mexico* | |
| percent of all children resident in Mexico | percent who are married and accompanied by spouse |
| *Cultural assimilation back in Mexico* | |
| percent who speak native language to children | Average Years of School 18 to 25 years old |
| *Asset Held in California* | |
| Percent who own Car in the US | |

Each measure will be probed by comparing communities in the section below. But first, let us look at the relative importance of the age of the network. It is true that the date of arrival of most of the people (median year of arrival) from each town is crucial in figuring out how easily its people may adapt to U.S. institutions and how amenable they may be to self-help efforts by community leaders. However, the other factors outlined in Table 2 above are also vital determinants of the adaptive capacity of communities.

In Chart B-1, we simply give you an overview of how these other factors can have huge impacts as well. We have standardized the other seven factors shown in Table 2 relating to time spent in California, ties to the home community, assimilation in Mexico and assets in California into one summary measure. The horizontal axis in Chart B-1 simply shows the median year of arrival of people living in California from each of the nine communities. Cuevas has the oldest settlement (median 1992) while Candelaria the newest (median 2004). The vertical axis measures how well adapted the communities are with respect to the other seven factors summed up into one measure. A higher

number on the vertical axis simply means that the community is more adapted, while a lower number means it is less adapted.[1] In this way, Tepos (at 10) is the most adapted regarding these seven factors while Loxicha (at -8) is the least adapted community. This chart is meant to show, in an overall way, that time of arrival is important but not necessarily decisive regarding how "settled" the communities are. We need to look at other factors as well.




In general, there is an association of time in the country and the other factors on Chart B-1—namely, the earlier the bulk of the community arrived the more "settled" it is. However, two communities stand out as being "out of synch" with the chart—Piñas and Candelaria.

Despite the fact that San Juan Piñas is an early-arriving community (1995), it appears low on the standardized measure of settlement ('-2' on Chart B-1). Like other early arriving communities, the median age of the adults in the community is relatively high (33 years of age). People have been coming a long time. But, despite its longevity, the community has not matured into a typical long term settled pattern like Tepos or Cuevas. The majority of the people have not brought their spouses and children; and the

[1] For each of the seven factors, the communities were compared in a standardized manner. The higher the median age, the lower the percent of time spent in Mexico, the lower the percent of children resident in Mexico, the higher the percent of residing-together spouses, the lower the percent of native language speaking, the higher the level of education and the higher the percentage of car ownership were all scored as showing a more adapted community. The mean for each measure is zero so that the average community scores zero. Each of the seven factors was given an equal weight and the seven were summed to create the "degree of settlement" measure.

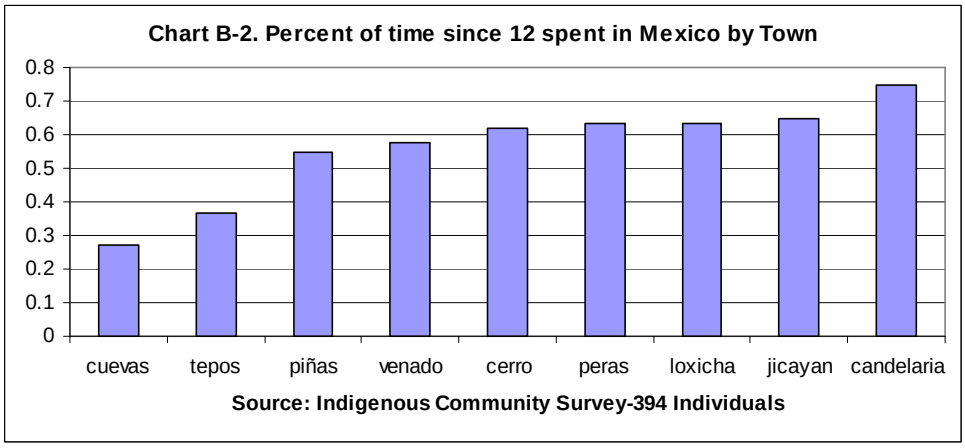
immigrants go back and forth to Mexico frequently from Piñas. We do not know why the community did not put down deeper roots. Perhaps the relatively low educational level of the town, limited Spanish fluency and its remoteness from the main highways leading out of Oaxaca are partial explanations.

Candelaria is the most recently arrived community. It has the youngest population (median 27) and its adult members have spent 75 percent of their adult lives (since 12 years old) in Mexico. Yet, it shows the capacity to adapt and mature as a settlement community. It has one of the highest educational level in the sample and most people (two-thirds) speak Spanish to their children.

### *B. A Detailed Review of Four Points of Comparison:*

Reviewing the standardized measure showing overall comparisons provide some insights into how to evaluate communities with which one is working. A detailed review of the four main points of comparison (mentioned in Table B-1, above) adds additional insights. The vast gaps among communities in these measures reminds us that we need to pay attention to them.

The first factor to evaluate is time spent in the United States. The nine communities vary enormously regarding the age of the adults in the community from a median age of 25 for Loxicha to 36 for Tepos.[2]



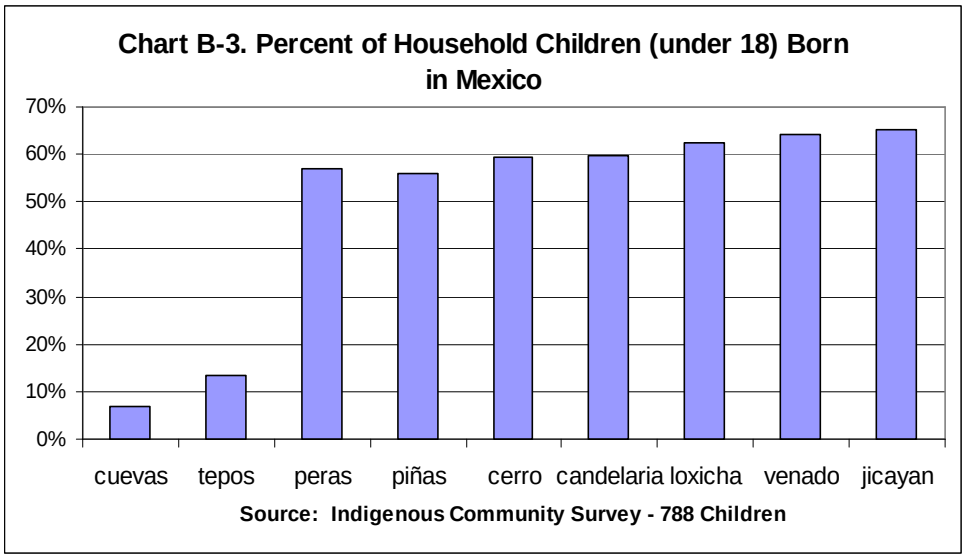

Furthermore, the time spent in Mexico before coming to the United States varies greatly across the hometown networks. Since people often leave their villages to go to work at age 12, we made the calculation of the adult period starting at this age. In Chart B-2, above, one can see the wide variation in percent of time spent in Mexico since age 12. In the more settled communities, where people left Mexico long ago, the percent can be

[2] The median ages were taken from universe lists collected by informants for the whole adult community in California. Calculations from the ICS corroborated these numbers.

as low as 27 percent (Cuevas) while in the communities where most people have come only recently the percentage is as high as 75 percent (Candelaria).

The second factor to be considered in evaluating these networks is how closely the individuals are still connected to the nuclear family in the home village. There are high percentages of solo residents (most are men) unaccompanied by spouses or parents in these U.S. settlement communities. Across all the communities, about 40% are solos: about half of these solos are single people with their parents back home and the other half are married people with their spouses in the hometown. However, the percent of these solos varies greatly across the communities. The settled communities (Tepos and Cuevas) have less than a quarter solos while Loxicha has 80 percent solos.[3]

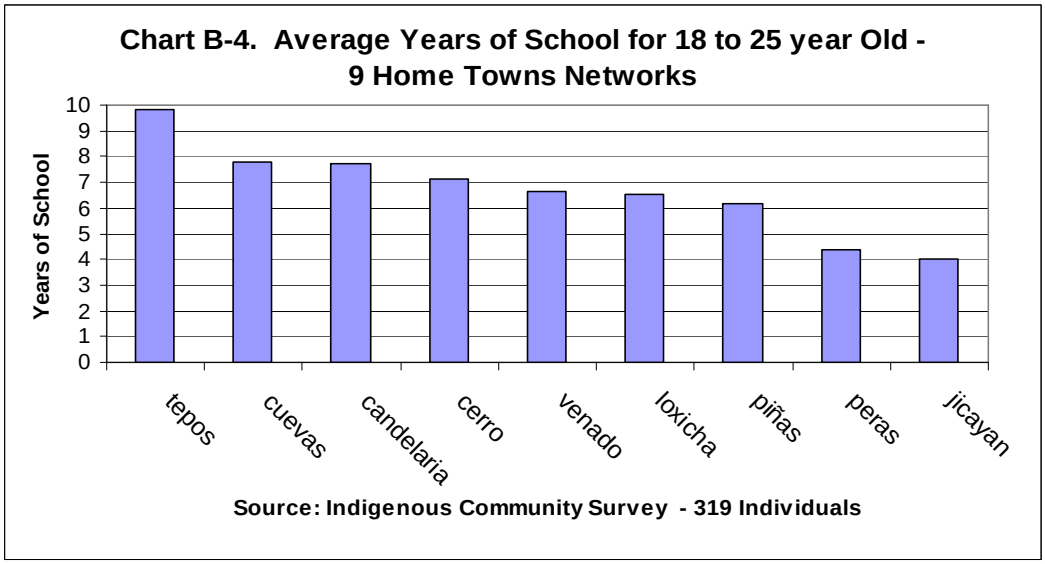
Perhaps the best way to see how the separation from families varies across communities is to look at the percent of all the settlers' minor children who are currently living in Mexico. As can be seen in Chart B-3, except for Tepos and Cuevas, whose members have no minor children living in Mexico, all the others have a high percentage living abroad. Three of them (Loxicha, Jicayan and Cerro) have over 60% living abroad. This crucial factor is one that must be probed and understood for every community with which one is working.



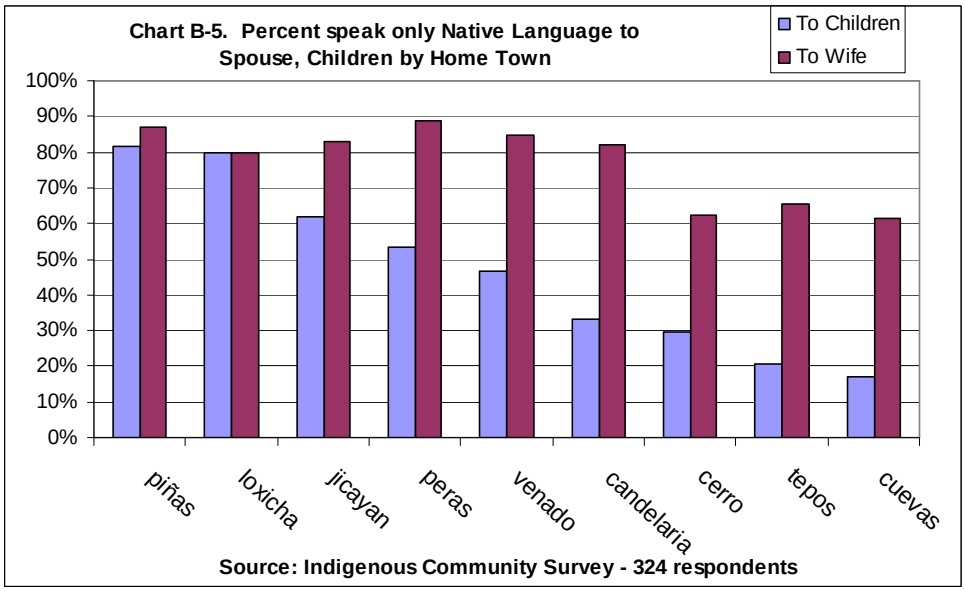

There are many couples living here in the newer networks who have all their children abroad. But in addition, four of these communities have families with children living in both places. Among these four relatively newcomer communities (Venado, Jicayan, Candelaria and Peras), there are 31 families with some children living in Mexico and some in California.[4] By and large, the families have left behind their older children to

[3] Recall that Candelaria has a high proportion (74%) of men who have brought their wives despite the recent arrival of the community.
[4] These 31 families have 81 minor children in Mexico and 77 in the United States.

stay in Mexico (median age back home is 9) while they have continued to have children after arriving in California (median age here is 3).

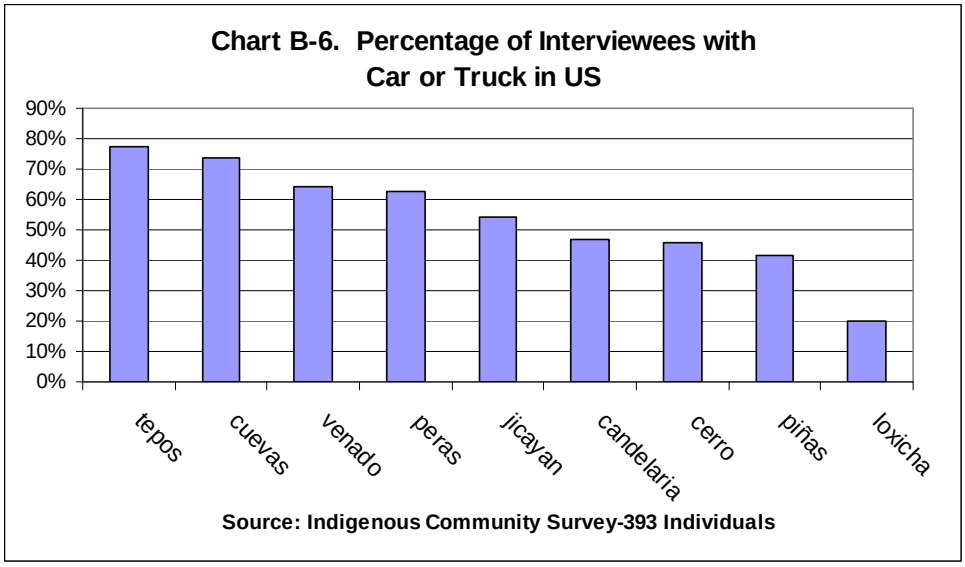



The third factor to consider in evaluating hometown networks is the assimilation of the hometowns into Mexican culture. The amount of average schooling varies greatly across communities. Though schooling has improved in recent years (see Section IV), it still remains quite low in all the towns. However, the variation is remarkable. If we look only at young people 18 to 25, who have had a reasonable chance to obtain an education in recent times, we find that in Jicayán, perhaps the most remote town, the average schooling is only 4 years, while in Tepos the average is almost 10 years (see Chart B-4, above).



Also, crucial to take note of is the propensity to speak the native language in the home. It is, unfortunately, a measure of how remote and isolated the hometown is from the greater Mexican culture. Again, one can see from Chart B-5 (above) a huge variation across the communities with, in general, the networks more settled in California speaking less of the native language with their family while the newer networks speak more. Across all the networks the majority speak their native language to their wives. However, the percentage that speak it to their children varies from 21% for the Tepos parents to 80% for the parents from Piñas (Mixteco) and Loxicha (Zapoteco).

The final factor to keep in mind in evaluating networks is the assets held in the United States for community members. As we discussed in Section VII, there is an extremely low level of home ownership in the United States across the whole indigenous population. The few owned homes are almost all in the two very settled communities of Tepos and Cerro. A better way to distinguish asset ownership among the communities is with respect to cars. Overall, about 50 percent of the households had cars or trucks. But as with all the other factors, the variation is extreme (Chart B-6). In the Loxicha community only 20 percent have cars while in Tepos 77 percent do.




This lengthy review of distinguishing factors among communities reminds us of the diverse experiences confronted by each of the hundreds of indigenous hometown networks coming to California. Knowing (or learning) some or many of these basic features about the communities with which one is working will enhance the ability to organize and serve them.

## Appendix III. Population Estimates

1. Estimates from the Count of Hometown Networks:

In order to estimate the population of indigenous villagers in California, we used all of the data available to us. First, we organized all of the indigenous villages by state and region in Mexico. This allowed us to identify different language groups and ethnicities. Second, we added the recent Mexican population census data for each village, in order to give us a check on migrants' population estimates. A village with 30 people would be unlikely to have 500 migrants in California. Third, we added all of the information that had been collected from key informants on each village's migrants in California, their numbers and whereabouts, whether from the initial Hometown Count or from the subsequent Survey of Key Informants.

In order to develop an approach to estimating the numbers of migrants from each village, we conducted a detailed analysis of the nine villages where universe lists of migrants had been created. These lists provided information on the numbers and locations of adult migrants, as well as of spouses. By comparing these counts to the earlier estimates made by informants in the Hometown Count or the Survey of Key Informants, we were able to develop rules of thumb for adjusting such estimates that we applied to all the towns.

It should be noted that neither the Hometown Count, the Survey of Key Informants, nor the detailed lists from the nine villages provided reasonable estimates of the numbers of children. Instead, we used the household survey results from the nine villages to develop a single estimate of the number of children per couple in California, which we then applied across the board to all villages. This number was 1.326 children per couple. Although there were a few children accompanying solo men or women, their numbers were insignificant. This number of children may appear low, but it demonstrates the degree to which children are left in the Mexican villages until they are old enough to work, as well as the high proportion of men without children that are present in these households.

We then proceeded to examine the various estimates of migrant numbers for each of the 342 villages for which we had at least one such estimate. For each village, we developed an estimate of total adults in California and then apportioned it over the different California regions. While some villages had several different estimates, many had only one. The unevenness of these data required us to make bold assumptions at times, but we always erred on the conservative side. We likely underestimated the true numbers of the rural Mexican indigenous population in California.

Furthermore, we had available to us the results of an earlier census of Mixtec migrants from the state of Oaxaca in rural California that had been conducted in 1991 (Runsten and Kearney 1994). This study included 101 villages where migrants were identified in California in 1991 but that were not found in this more recent survey. Of these 101 villages, we had data in 1991 on 94 of them: 42 had only single men, 12 had adult men and women, and 40 had men, women, and children living in California. Since we have

no information about whether these villages continue to have migrants in California—they could have moved to other states, for example—we did not include them in our estimates. In addition, the Hometown Count found 156 towns with a presence in rural California for which we did not collect population estimates. The known existence of these 257 other villages from the past and current study suggests strongly that there are a significant numbers of indigenous villages that we did not count in this survey, and which likely account for much of the difference between our population count and our higher population estimates. The full population estimates were based on calculations from the NAWS data. The assumptions are explained in the text of Section II.

2. NAWS' Estimates of Total Population:

The NAWS data allow us some check on the range of indigenous Mexican farmworkers in California. We start with the total number of Mexicans in California agriculture (about 95% of the total of all farmworkers). We employ an approximate number from two independent estimations of the population of 700,000.[5] Then we take the proportion of southern Mexicans in the NAWS over time to check the rising share of indigenous. In the early 1990s, the proportion was about 7% while in recent years it has been about 29%. The NAWS asks a question of the respondents regarding racial identification. For the southerners, of those that identify a racial category about 55% say that they are indigenous. We suspect that this is an underestimate since some indigenous people fear discrimination and therefore intentionally hide their identity from interviewers. In addition, we also identified some California farmworkers that come from non-southern states such as the Purepecha of Michoacan and the Huicholes of Nayarit. For this reason we expand our estimate up by 5% to accommodate non-Southern Mexicans and those timid about self-identifying as indigenous. Then, we put a range of plus or minus 10% around our estimate. Finally, we take the top and bottom estimated numbers over two 5 year (early and recent) periods—1991 to 1995 and 2004 to 2008—to get our ranges. We get these conservative ranges for the indigenous population of Mexican farmworkers in California for these two time periods.

| Estimated range | Period |
|---|---|
| 31,201 to 52, 063 | 1991 to 1995 |
| 87,346 to 153.997 | 2004 to 2008 |

[5] See Alice Larson, Migrant and Seasonal Farmworker Enumeration Profiles Study California, Migrant Health Program, Bureau of Primary Health Care, 2000, p.16, and Richard Mines, Data on Crops, Employment and Farmworker Demographics: A resource for California Rural Legal Assistance, February, 2006, California Rural Legal Assistance, , p. 23

## Appendix IV. Languages in California

The languages below were identified by interviewers as being spoken in rural California in 2007. The list is only partial because all languages were not found. However, these are probably the major indigenous Mexican languages spoken.

| List of Indigenous Mexican Languages Spoken in California<br>Count of Hometown Networks (2007)) | | |
|---|---|---|
| | **Language** | **State of Origin** |
| 1 | Aleto Cora | Nayarit, Durango |
| 2 | Amuzgo | Guerrero, Oaxaca |
| 3 | Chatino | Oaxaca |
| 4 | Chinanteco | Oaxaca, Veracruz |
| 5 | Chol | Chiapas, Tabasco, Campeche |
| 6 | Chontal | Oaxaca |
| 7 | Huichol | Nayarit, Durango, Jalisco |
| 8 | Maya | Yucatan, Quintana Roo, Campeche |
| 9 | Mazateco | Oaxaca, Puebla, Veracruz |
| 10 | Mixe | Oaxaca |
| 11 | ***Mixteco*** | Oaxaca, Guerrero, Puebla |
| 12 | Nahuatl | Puebla, Hidalgo, Veracruz, San Luis Potosí, Oaxaca, Colima, Durango, Guerrero, Jalisco, Michoacán, Morelos, Nayarit, Tabasco, Tlaxcala, Estado de México, Distrito Federal |
| 13 | Otomi | Hidalgo, Puebla, Veracruz, Queretaro, Michoacan, Tlaxcala, Estado de México, Guanajuato |
| 14 | Purépecha | Michoacán |
| 15 | Tacuate | Oaxaca |
| 16 | Taraumara | Chihuahua |
| 17 | Tlapaneco | Guerrero |
| 18 | Tojolabal | Chiapas |
| 19 | ***Triqui*** | Oaxaca |
| 20 | Tzetal | Chiapas, Tabasco |
| 21 | Tzotzil | Chiapas |
| 22 | ***Zapoteco*** | Oaxaca |
| 23 | Zoque | Chiapas, Oaxaca |

## Appendix V

### Interviews with service and public employee workers and with community representatives.

During the years 2007 to 2009, we gathered crucial information from many individuals who work directly with indigenous Mexican farmworkers. We apologize if we have forgotten someone who spoke with us but is not included here. We are grateful for the time all respondents gave to our project.

| ***Name*** | ***Organization & Position*** |
|---|---|
| Antonio Cortes | United Farm Workers of America & Santa Maria Tindú Home Town Association |
| Estela Galvan | Pan Valley Institute, American Friends Service Committee- Program organizer |
| Nayamin Martinez | Centro Binacional para el Desarrollo Indígena Oaxaqueño |
| Father Mike McAndrew | Director, Campesino Ministry, Diocese of Fresno |
| Graciela Martinez | Proyecto Campesino, AFSC-Program Director |
| Hector Hernandez | Union Popular Benito Juarez, Bakersfield |
| Fausto Sanchez | California Rural Legal Assistance |
| Elva Leal | Vista Community Clinic; Project Coordinator |
| Carlos O'Bryan-Becerra, MD | Ventura County Hospital, MD |
| Srimati Sen Maiti | Oxnard Clinic; OB-GYN nurse |
| Sonia Kroth | Ventura Human Services; Community Relations Manager |
| Joe Mendoza | Ventura Office of Education, Director Special Populations |
| Bonnie Bouley | Ventura County Medical; RN |
| Deborah O'Malia | Oxnard Fire Dept.; Disaster preparedness |
| Sandy Young | Las Islas Family Medical Group, Ventura County, FNP |
| Geeta Maker Clark, MD | Magnolia Family Health Center; MD |
| Naomi Valdes | Oxnard School District; Director Family Centers |
| Tony Alatorre | Clinicas del Camino; Administrator |
| Arcenio Lopez | Mixteco/Indigena Community Organizing Project |
| Elizabeth Gomez | Oxnard Clinic; health worker/translator |
| Susan Haverland | Mixteco/Indigena Community Organizing Project |
| Mary Jacka | California Rural Legal Assistance |
| Evelyn Vargas | Poder Popular Coordinator, Greenfield |
| Lucy Ramos | Clinicas Salud del Valle, Greenfield |
| David Dobrowski | First5 Monterey County, Evaluation officer |
| Sandra Orozco | HIA-Monterey regional coordinator |
| Asa Bradman | UC Berkeley; Chamacos Project |
| Dr. Max Cuevas | Clinicas Salud del Valle |
| Joe Grebmeier | Chief of Police, Greenfield |

| *Name* | *Organization & Position* |
|---|---|
| Herlindo Cruz | Community leader, Pajaro |
| Sister Rosa Dolores | Casa de la Cultura, Pajaro |
| Adam Sanders | Coutny Probation Officer, Hollister |
| Wendy Wiley | Occidental Health Center; Physicians' Assistant |
| Carlos Lopez | Graton Day Labor Center; Outreach Coordinator |
| Davin Cardenas | Graton Day Labor Center; Outreach Coordinator |
| Elia Solar | Petaluma Health Center; Eligibility Worker |
| Abraham Solar | St. Vincent De Paul, Petaluma; Pastoral outreach |
| Marilyn Mochell & Tatiana Vizcaino-Steward | Healthy House, Merced |
| Juana Cervantes | Mixteco translator at Merced Medical Group |
| Laura Chavez | Health Educator, Community Medical Centers, Yolo County |
| Moira Kenney | First 5 Association of California; Statewide Program Director |